

# Social Dynamic of Yogyakarta Citizens in Facing the Uncertainty of Traditional Value and Modernity: The Integrated Value of Social Study

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## Abstract

The principal issue of this study is "how does the society dynamic of Yogyakarta in facing the polemic of traditional, modernity, and social study values which can be developed in social study learning at school? The general aim of this study is to find how the society dynamic phenomenon which happened in Yogyakarta mainly in Kraton, Kauman, and Malioboro areas in facing the polemic of traditional and modernity. In specific, this study's aims are : (1) to analyse and find what kind of traditional values which is owned and keep by Yogyakarta people, (2) why these values are chosen?, (3) to find the dominant social strengths which able to motivate people dan find what the social study values which can be built for learning the social study at school. This study is done in Yogyakarta society such as Kraton, Kauman and community workers in the informal sector in Malioboro area. This study used fenomenology approach. Data are collected by using in depth interviewing, participation observation, and write the document. Data analysis is focus on data collection or data reduction, data serving, and drawing the conclusion or data verification in the term of interactive analysis model. Data validity technique used : 1) the extension of working time, 2) data triangulation used various different sources and methods. The result of the study is (1) the Yogyakarta society dynamic phenomenon is influenced by historical background, tradition and culture value, dominant factors which play a role in changing process including the foreign capital in the term of plantation and agriculture industries, mass media (newspapers), education, modern bureaucracy, ideology (religion). The traditional value that is keep namely Islamic simbolic cosmology as a foundation of the Yogyakarta Palace establishment, the symbolic philosophy "**manunggaling kawulan Gusti**" in **Grebeg Mulud tradition ceremony (sekaten)**, **title cosmic value** and **King symbols**, **modern bureaucracy value**, **Kauman society traditional value**, **society changing value** of community workers in the informal sector in Malioboro, and the Sultan Hamengku Buwono IX attitude value. Values that can be developed as literation in learning the social study at school are (1) geographical value (spatial awareness, (2) spiritual religion value, (3) historical value, (4) culture value (tradition), (5) democration value, (6) multicultural value, (7) confident value and open attitude to progress, (economy value), and (9) struggle and nationality values. The recommendation of this study is that the theme of social dynamic of Yogyakarta in facing the polemic of traditional and modernity values is relevant being accomodated as literation in social study learning at various school levels such as primary and high school. To local government both province and city, village and Kauman society and to mainly society figures in specific and Yogyakarta society in general to give understanding and awareness the importance of the special value of Yogyakarta society culture. To education and culture department, one thing that must be done is to revitalize the education curriculum by putting the society traditional values into favorite subjects which based on special of Yogyakarta.

**Keywords** : Social Dynamic, Traditional Value, Modernity, Yogyakarta Society

## 1. Introduction

The background of this research started from the interest of the researcher to understand various Yogyakarta citizen dinamic that becomes the hot issue and attracts many attention from the government of Yogyakarta, academic prefession, national and international. The researcher also interested in the recent phenomenon that is considered experiencing the comercial spare, the modernization that change the local wisdom.

The modernization level 1 of citizen dinamic is strongly influenced by the historical background that characterized by feodalism guided by religio-magic fully attached by simbolic cosmology as the philosophy of life. It is oftenly described as sosial entity that is related with nature simbolized by season of the rhyme of life. At that time, the citizen of Yogyakarta can not categorized by social status, but considered by the ability to stay away from the real daily life. The citizen experienced post traditional society.

Together with the time of the economic, mass media, new ideology (believes), politic in modern birocracy, education development, The life of Yogyakarta citizen starts the new era of dual face society. In one side, Yogyakarta citizens are hierarchily arranged based on patron-client in the past, on the other side, the citizens have strong horizontal kinds. The dinamic change of Yogyakarta citizens has broad scope and have positive effects on the local citizens, especially related to particular theme in accordance with the development of Yogyakarta. This dinamic has led the citizens to rethinking of everything related to the foundation of life.

The modernization of Yogyakarta happens not only in the artificial and phisic, but also in the human

thinking order (Schoorl, 1982:4-6). The spirit of modernization happens in all sectors, in which humans become the little tyre of the big economical engine. This spirit has transformed the new values and bring access to the change of citizens way of life. Macridis & Brown (Eds.), (1972:387-388).

According to Kuntowijoyo (1999:30-32), The phenomena of citizens modernization causes the erosion of traditional values, evenmore the retraditionalization. Together with the research of Mulder, Sumarjan (1987) in the book of "perubahan Sosial di Yogyakarta" stated, until 80's, the citizens of Yogyakarta developed into the new order of modern life. That situation raised the comitment of institutionalized individualism. The heterogenism of citizens that has become the character of Yogyakarta supports the process of integration through the administration sectors and economical and political government, also through the social interaction and cultural discussion (Suryo, 2004:2).

The description of the problem above, in the prespective of social learning in a school, stated that uncertainty social dinamism between the value of traditional and modernization in Yogyakarta becomes something important to be conducted as the research. One of them is to enrich of the element of social learning in school based on the local wisdom of Yogyakarta, which hand in hand with social concepts in CSS 1915, "The Teaching of Communication Civics". In that document, it is stated that the good citizens are defined as the intelect human , actively conduct the actions for the sake of individual and collective prosperity in which the individual is one part among others till the death (Saxe, 1991:188). Based on the content of CSS, the researcher considered that understanding the social problems based on the filed experiences of Yogyakarta citizens, in the middle of family, and surrounding can train the social sensitivity , such as cooperation and duty in a life. The family and surroundings are the main factors to bulid good citizenship. Based on that believe, Phelps (Sumaatmadja, 1984:17) stated "*A general term for all the sciences which are concerned with human affairs: such sciences are economics, government, law, education, psychology, sociology, antrophology*". Hasan (2010:1) also stated that social study is the integrative study about human lives in many space and time dimension and all the activities. It is so because citizens are the laboratorium of social study. It is hoped that the students gain knowledge in every step of social study learning, so that they are able to take participation in solving the social problems in their environment.

Edgar Bruce Wesley (1937) stated : ... *the social studies is the social sciences simplified for pedagogical purposes* " (Barr,R., Barth, JL and Shermish, S.S, 1977:1-2). Based on the social study curriculum (2003) that focuses on the gaining of individual buiding to be able to transform himself into social actor, smart citizens, it is hoped that social study develops the integrated material, the blending of some disciplines such as geography, sosiology, economy and history.

### **1.1. Purpose of the study**

Generally, This research aims at finding the socia dinamic happens in the citizens of Yogyakarta, especially in the area of monarch, Kauman village and the community of informal workers at Malioboro in facing the uncertainty of traditional value and modernity. The sophisticated aims of this research are to study and find of the traditional value, what is maintained by the citizens of Yogyakarta in facing the uncertainty of traditional value and modernity, find how the pattern and state of dinamic being found, find the support power that generates people and to find the social study value that can be built.

### **1.2. Reseach Questions**

Based on those assumptions, the problems that will be solved through this research are:

1. What traditional values that are maintained by the citizens of Yogyakarta in facing the uncertainty of traditional value and modernity?
2. What institution power that will generate the citizen of Yogyakarta in facing the uncertainty of traditional value and modernity?
3. From the social dinamic of Yogyakarta citizens, what values that can be gained to build the learning process of social study at school?

### **2. Methodology**

This research is field research (Creswell, 1998) by using fenomenology qualitative approach with the steps of collecting, presenting and concluding the data, with the interactive analysis model. (Miles & Huberman 1992:20). The meaning of field phenomena will be analyzed and interpretes based on the context, the coherence between subject and object as Dilthey (1990) has stated. The area of the research are Kampung Kraton and the citizens of Kauman, and also the community of workers at Malioboro. The source of data are informant, archaive and documents. The data that will be used are in-depth interviewing and documenting.

### **3. Research Result**

The change of citizens value was called as the modernity that out of the regular pattern, that owns obedience to nature, the rhyme as the power of life. The growing industries, such as sugar, powerline, transportation and

manufacture, have created the relationship not based on the traditional values, but based on the mental realization to separate with the real world. The transformation to the culture of industry is mechanically, has social and cultural impacts. The implication from the world gains the new technocracy, has the rules of rational era.

In 1980's, the final period of the study of Selo Sumardjan, Yogyakarta is significantly developed related to the social and modernity. The modern economy is treated in all aspects, including Yogyakarta. The penetration of economical money in the shape of fund is freely making the new economic citizens. The competition among 2 sectors becomes increasingly unavoidable. Without being realized, the development of Yogyakarta has created the habit of industrial acts, that is different with the traditional values. The technocracy values has developed in Yogyakarta points the birocracy as the important thing. It is so because the problems related to people and groups that are well managed, bound with the birocracy. The principle of birocracy in the production process and system of salary become the important thing for the life of Madukismo Sugar Factory that being well developed at that time.

Gender, age, payment, the conduct of test, score report, are the achievement of someone in the administration process and as the consideration of level in the school system. The establishment of politic organization was the actualization of political acitivities at that time.

The citizens of Yogyakarta, as the subject of transformation from traditional basis into industrial one, have the characteristics that can not be separated from the surroundings. The citizens are still influenced by the nature. The meaning of the rhyme of season in this research is not just related to the wet or dry season, more than that, it is more metaphorically that focuses on the discovery of the new technology with new values, appeared in the citizens way of life.

The intention values appeared with the time of science, ideology, media, capital, the present of nation. Because of that, the citizens have deep relationship with what happens with the surroundings, with the citizens themselves.

#### **4. Discussion of Result**

The social dinamic of Yogyakarta citizens in facing the uncertainty of traditional value and modernity is strongly related to the historical background, the value of tradition, and the dominant factor that becomes agent of change. The citizens have developed into the basis of Java culture that has high tolerance to others. The important factors of the citizens modernization are capital, ideology, mass media, education and modern birocracy. The development of those dominant factors has caused the friction between cultures, the erosion of old culture happens as Kuntowijoyo has stated (1999).

The change of traditional citizenship to the new modern industrial at level 1 has caused the appearance of industrial culture values. It has caused the shift of way of thinking that the differences among them are not based on the social hierarchy, but based on the capability of natural management, as Mulder (1973) has stated.

The status of human is not based on the capability to reduce the nature. The development of capital on the agriculture, mass media, modern education, modern birocracy and ideology has implied to the weakness of Kraton authority, so that, Kraton only plays on the cultural authority only (Kutowijoyo, 1999). The new values have pushed the cultural changes, from the traditional agricultural society into industrial society. That movement has opened the door of dinamism, the lost of traditional values, moving shifting the value of traditional citizens that focuses on the impersonal relationship.

##### **4.1 The Development of modern education**

The intelectual competence as the result of the development of education becomes the strong foundation to change the traditional norms of Yogyakarta. The order of Yogyakarta citizens is no longer understood as the metaphisic symbols, more than that, it is functionally aimed at empiric world, in order to gain the sinergy of traditonal value modernity. The vast and significantly education development gives the citizens opportunity to study the science from west countries that makes it possible for the citizens to work in private and government institutions (Kuntowijoyo, 1999). The dinamism of social of Yogyakarta citizens is influenced by the way of thinking, by agent of change, internal and external. (Sumardjan, 1987).

##### **4.2 Ideology (The entrance of Islam and Muhammadiyah)**

The present and the development of Muhammadiyah (1912) by K.H Ahmad Dahlan is the turning point of the purement of new ideology (Islam) (Darban, 2000). Muhammadiyah was born dan developed as the new rising sun in the process of change of citizens of Yogyakarta, both for the Islam, and other sub area such as social, health, education and gender. The idea of Muhammadiyah is that the capability to integrate between believes and development, so someone will be 100% moslem without losing the character.

##### **4.3 The Development of Mass Media**

The change of Yogyakarta citizens phisically and non phisically simultanously give impact to the spread of new

ideas through newspaper in 1980's. There are many kinds of them, bulletin, magazines with various languages such as Dutch, Javanese, Melayu and Mandarin. The producers published them based on the needs. Kedaulatan Rakyat in 80's spreaded the news of the value change of Yogyakarta through advertisement, not only about education, but also way of life.

#### **4.4 The Development of Economy**

The development of capital investment in agriculture, bank, shops has shaped the new economic citizens that tend to be capitalistic, competitive between traditional and modern sectors (Suryomihardjo, 1982). The social impacts are the unemployment, criminal, and so on. The good social values as the characteristics of small town is transformed to the mechanically relationship.

#### **4.5 The Present of Nation**

It has caused the habit of technocracy that placed the meaning of birocracy of modernization of Yogyakarta. The status of human is not based on the capability to reduce the nature. The development of capital on the agriculture, mass media, modern education, modern birocracy and ideology has implied to the weakness of Kraton authority, so that, Kraton only plays on the cultural authority only (Kutowijoyo, 1999). The new values have pushed the cultural changes, from the traditional agricultural society into industrial society. That movement has opened the door of dinamism, the lost of traditional values, moving shifting the value of traditional citizens that focuses on the impersonal relationship.

From that discussion, the value of social study that can be used to develop the learning process are:

##### **1. The value of Geography (The Spatial ability)**

Conceptually, the capability in Geography can used as literature that can be related to the struggle of increasing students ability in understanding Yogyakarta spatial and local wisdom. The value of space arrangement of Yogyakarta gives something to the social learning, especially geography by making relaiton between local wisdom and mewayu hayuning bawana that was called as Javanese philosophy. It can be ralated with the interaction between citizens of Yogyakarta with the surroundings such as animal, plant. In the implementation, it can be related to the topography of Kraton Yogyakarta, considered by the centre of spiritual, power, culture, the name of road, until the name of plants.

##### **2. The Value of Spiritual**

The value of spiritual of Yogyakarta spatial included the social aspects, economic, politic and education. The value of spiritual that became the pushment to build Kraton Yogyakarta, conceptually can be used as the literature sources of social study learning in the struggle of teaching the local wisdom of Javanese (Yogyakarta) that based on Cosmology. It is important to be considered because of the existance of the religious in local wisdom of Yogyakarta as the character building. It is hoped that the students will get the description about map plan of Kraton Yogyakarta that based on Islam. The next hope that will be gained is that the students gain the understanding that the map plan of Yogyakarta was the result of the way of adaptation of citizens about the way of life, prosperity, mental harmonization (Wagiran, 2013).

##### **3. The Historical Values**

Conceptually, the historical values that gained from some sources related to establishment of Kraton Yogyakarta can give clear explanation to students to accept the value for the sake of democracy understanding, together with Geography as the backbone (Supardan, 2008). The historical value of the establishment of Kraton Yogyakarta hoped that can be used as the literature to know the citizens point of view in doing the life. Developing the theme of Yogyakarta establishment is one of the struggle to bulid students competence to understand, realize and act smartly about the meaning of causality, now and the future based on the understanding of history of any aspects.

##### **4. The value of Grebeg Sekaten**

To study cultural value in Grebeg means to study all dinamism, aims at finding the spiritual value (Daliman, 2010). This kind of ceremony has high philosophical, cultural, spiritual. It is should be understanding that the ceremony is the struggle of human relating to the nature.

##### **5. Democratic values in modern birocracy**

Related to the change of modern birocracy as the result of Undang Undang Keistimewaan as the source of literature at school in social learning process, of course it will enrich the literature relating to the local wisdom. If it is well conducted, it will increase the democratic values (Hanum, 2005).

##### **6. Multicultural values**

In the change of Kauman citizen, conceptually, it is the example of the erosion of tradition, as the result of modern birocracy. In the literature of social laerning with multicultural based, it is a must that teachers points the students understanding based on the multi dimension. The dimensions are politic, economy, culture, value and phisic, education, in the middle of citizens plurality.

##### **7. The Confidence Values about development.**

The development of social study with the theme of the struggle has been stated by Inkeles & Smith (1976). It is

hoped that the development of social study material with the theme of Ahmad Dahlan can inspire students to develop the confidence and openedness to the future as one of the literation as the nation character buiding.

### **8. Economical Values**

The economical values in the community of seller at Malioboro. The collective bounds that build related to the social study hoped that it can increase the togetherness, solidarity, tolerance, the sипrit, empathy, among students as the social investment in social life of Yogyakarta.

If those purposes can be built well, the unity of Yogyakarta citizens can be reached. Whenever the students are able to gain those competence, they will be able to share thought in solving problems, increase the quality of people life to face the challenges (Maryani, 2012). In broader sense, the competence for students is the strategic steps that can be principally requirements to build the nations. The activities of informal economy needs the independency, creativity, and the act of worker as the phenomena found at Malioboro.

### **9. The Struggle Values**

Conceptually, the enrichment of literature sources with the theme of Sultan Hamengkubuwono IX as the struggle values can be done with the basis of Bandura. The spirit of sacrifice, friendship, solidarity, unity, togetherness, nasionalism, are the values that bring by citizens of Yogyakarta. Through the process of motivational, students are trained to translate the values and meaning of morality from the modele, in this case is Sultan Hamengkubuwono IX. It is the same as reciprocal determinism. According to Bandura, there is strong relationship that influences each others.

## **5. Conclusion**

From the discussion above, it can be concluded that the traditional value of Yogyakarta citizens including "a believe that is sophisticated from the past, that can be used as life guidance, about good and bad, norms, rules for the sake of life balance". The traditonal values can be seen in :1. The historical background of the establishment of Kraton Yogyakarta, 2. Simbolic philosophic values in the concept of *manunggalaing kawulan Gusti* in Grebeg maulud, 3. Cosmic value in the Sir of leader of Yogyakarta, 4. The value in modern birocracy as the waves of modernity, 5. The value of change in Kampung Kauman related to the believes, 6. The citizens of worker at Malioboro, 7. The value of Sultan Hamengku Buwono IX as the inspiring person in Indonesia.

### **Suggestion**

#### **1. Academical Recomendation**

- a. It is hoped that another researcher conduct the research about the social dinamic of Yogyakarta citizens as the source of social study learning.
- b. This theme of uncertainty about the traditonal value and modernity is interesting to be researched. It is hoped that another researcher apply the character building to see the impact.

#### **2. Practical Reccomendation**

- a. It is hoped that government always gives understanding about the important thing related to the value of Yogyakarta, through the formal education or non formal, and increase the cooperation of citizens institution and others.
- b. The government of DIY should give back the Yogyakarta predicate as the city of students, multicultural city.
- c. Through the minister of education and culture, DIY shoulf revitalized the education curriculum by adding the traditional value as the basic lesson.

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